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Certain RULE,

To find out how many
Honest Men are in this Nation.
Of all Sorts,

Whether Church-of-England-Men, Presbyterians, Inde-
pendants, Anabaptists, Quakers, or Papists.

Since Numbring the People has been so fashionable of late, I have had a temptation of putting the Work forward, not in such manner as may any ways give Offence either to God or Man; but so as to make it acceptable to both. And therefore, since some have made so exact an Enquiry into the several Dissensions in this Nation, as to find out how many of each Party comprehend an Hundred to One of such another: Another to be a Third Part, &c. So many Church-of-England-Men, so many Papists, so many Dissenters, &c. I earnestly beg these Accountants to look over their Lists again, and tell me, how many of St. Paul's Christians are amongst them all, I'll here set down some of the Chief Qualities and Conditions required by St. Paul for such a good Christian.

Some Principal Conditions and Qualifications necessary for every Honest Man, &c.

I. **T**O avoid all Unrighteousness, Fornication, Wickedness, Coverousness, Maliciousness, Envy, Murder, Debate, Deceit, Malignity: Not to be a Whisperer, Backbiter, Hater of God, Despiseful, Proud, Boaster, Inventor of Evil Things, Disobedient to Parents, Covenant-breaker, without Natural Affection, Implacable, Unmerciful.

II. Not to be Contentions; not to do no Wrong, not to Defraud our Brethren, nor Corrupt any Man; not to be a Fornicator, nor Idolater, nor Adulterer, nor Effeminate, nor abuser of himself with Mankind, nor a Thief, nor Covetous, nor a Drunkard, nor a Reviler, nor Extortioner.

III. Not to Bite and Devour others; not to fulfil the Lusts of the Flesh; to avoid Adultery, Fornication, Uncleaness, Lechiviousness, Idolatry, Witchcraft, Hatred, Variance, Seditions, Heresies, Envyings, Murders, Drunkenness, Revelings. To put away Lying, and every Man speak Truth with his Neighbour; Let not the Sun go

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down upon his Wrath; nor give place to the Devil; Let him that stole, steal no more, let no corrupt Communication proceed out of his Mouth.

IV. Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil Speaking, be put away from him. But Fornication, and all Uncleanness, nor Foolish Talking, nor Jestings, which are not convenient; And let him have no fellowship with the unfruitful works of Darkness, but rather reprove them.

V. Let nothing be done through Strife, or Vain-glory, but in Lowliness of Mind, without Murmurings, and Disputings. Put off Malice, Blasphemy, Filthy Communication out of his Mouth.

VI. Let him not render Evil for Evil; Nor give heed to Fables, Let him not be Prophane, nor a Murderer, nor Lye, nor Perjur'd. Let him not be High-minded, nor trust in uncertain Riches; avoid Prophane and Vain Babbling, and opposition of Science, vainly so called, and refuse prophane and old Wives Fables.

VII. Not to be a lover of his Ownself, nor Covetous, nor a Boaster, Proud, Blasphemer, Unthankful, Unholy, a Truce-breaker, nor a False Accuser, Incontinent, Fierce, or a Despiser of those that are good; Nor a Traytor, Heady or High-minded; nor a lover of Pleasures more than of God. And speak Evil of no Man.

VIII. Let his Love be without Diffimulation: abhor that which is Evil, cleave to that which is Good: Be kindly affectioned to Neighbours with Brotherly Love: Nor slothful in Business, fervent in Spirit, serving the Lord; Patient in Tribulation; continuing instant in Prayer; given to Hospitality.

IX. Let him Bless them which Persecute him; Bless, and Curse not: Mind not High Things; Be not Wise in his own conceit. Recompence no Man Evil for Evil; Live Peaceable, as much as in him lyeth, with all Men. Avenge not himself. Feed his Enemy, if he hunger: Be not overcome of Evil, but overcome Evil with Good.

X. Let him be subject to Higher Powers; he must needs be subject, not only for Wrath, but also for Conscience-sake. Let him render to all their Dues: Owe no Man any thing, but to love one another. Let him walk honestly, as in the Day; not in Rioting, Drunkenness, not in Chambering and Wantonness, not in Strife and Envy.

XI. Let him not Judge his Neighbour: Being Revil'd, let him Bless; Persecuted, let him suffer it: Let him have Charity. Charity suffereth long, is kind, envieth not, vaunteth not it self, is not puff'd up, doth not behave it self unseemly, seeketh not her own, is not easily provok'd, thinketh no Evil, rejoiceth not in Iniquity, but in the Truth, beareth all things, believeth all things, hopeth all things, endureth all things.

XII. Let him cleanse himself from all filthiness of the Flesh and the Spirit, perfecting Holiness in the fear of the Lord. Let him walk in the Spirit. The Fruit of the Spirit Love, Joy, Peace, Long-suffering, Gentleness Goodness, Faith, Meekness, Temperance.

XIII. If he be Christ's, he has Crucified the Flesh, with the Affections and Lusts. If he live in the Spirit, let him walk in the Spirit; let him not be desirous of vain-glory, provoking none, envying none. Let him not be weary in well-doing: let him do good unto all Men,

XIV. Let him walk worthy of the Vocation, wherewith he is called; with all lowliness and meekness, with long-suffering, forbearing his Neighbour in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace, speaking the Truth in Love, and being kind to others.

XV. Let him walk circumspectly, redeeming the time, understanding what the will of the Lord is, giving thanks always for all things, submitting to others in the fear of God. Let his Conversation be as becomes the Gospel of Christ.

XVI. Let his Moderation be known unto all Men. Let him think on whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things

things are lovely, whatsoever things are of good report; If there be any vertue, if there be any praise let him think on these things.

XVII. Let him walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Let him seek those things which are above, let his Affection on things above, not on things on the Earth. Let him mortifie his Members, which are upon Earth, Fornication, Uncleaness, Inordinate Affection, Evil Concupiscence, and Covetousness, which is Idolatry.

XVIII. Let him put on the Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, Forbearing and Forgiving others, that have a Quarrel against him, And above all things, let him get on Charity, which is the Bond of Perfectness; And whatsoever he does in Word or Deed, let him do all in the Name of the Lord Jesus.

XIX. Let him continue in Prayer, and walk in wisdom toward them that are without. Let him study to be quiet, and do his own business. Let him watch, and be sober, put on the Breast-plate of Faith and Love, and for an Helmet, the hope of Salvation. Let him warn them that are Unruly; comfort the Feeble-minded, support the Weak, be patient toward Men, and abstain from all appearance of Evil.

XX. Let him withdraw himself from every Brother, that walketh disorderly, and not after the Tradition received from the Apostles. Let him war a good Warfare, holding Faith and a good Conscience. Let him follow after Righteousness, Godliness, Faith, Love, Patience, Meekness.

XXI. Let every one, that nameth the Name of Christ, depart from Iniquity. Let his Conversation be without Covetousness, and be content with such things as he has. Let him remember those that have the Rule over him, and submit himself.

These are some of the chief Qualifications prescrib'd by St. Paul, for every good Christian, who desires, as in Name, so in Life and Conversation, to be a Member of Christ: so that whatsoever else may be required to make up his Character, yet 'tis certain, let a Man be under what Denomination he thinks best, whether of Church of England, Dissenter, Papist, &c. yet all will avail nothing, unless he takes care to comply with these Directions of the Apostle. And therefore let the Apostolick Doctrine and Purity of Faith be profess'd and taught where it will, yet 'tis a vanity to reckon all those for true Members of that Communion, who only joyn in Worship, assemble to Hear, and approve the Doctrine: For this is not enough; They must, besides all this, live the Life of true Christians, observe what St. Paul prescribes, and avoid what he forbids and declares to be displeasing to God. This then indeed will do; These are Christians to the Purpose; And therefore when the next Lists are made, and there is an Account of so many that go to this Congregation, and so many to another, I would have the Rolls lookt over again, and from every Congregation be deducted, all those that are Unrighteous, Fornicators, Covetous, Malicious, Deceitful, Backbiters, Drunkards, Unclean, Contentions, Lyars, Cursers, &c. and soon, according to what St. Paul directs above; and then those that remain, will be a chosen Number, and the true Members of every Communion. And a List of these it is I should gladly see: Perhaps you'll think there will be but a thin Number left behind; and it may be so indeed: But then what a strange Generation are we fall'n into, in which all are so seemingly Zealous in contending for the Truth of Christianity, and yet when we come to cast up the Account the right way, there are so few Christians in earnest to be found amongst us! But what shall we say, The Ballance of Men is deceitful. Their Account is cast up by halves, without due Consideration; They reckon what Congregation they go to; what Doctrine they bear and believe; but not so much what their Lives are. And what signifies it, what their Faith is, if they live the Lives not of good Christians, but rather of Unbelievers! A Christian Faith, with an Heathenish Life will never carry a Man to Heaven. 'Tis sitting

ing therefore, every Man should call himself to a more strict Account, and not only consider, whether he goes to *Hear and Worship*, but likewise, *how he Lives*. These Directions of *St. Paul* for this purpose, by which, if he Daily or Weekly examine himself, he'll soon find, what Grounds he has for true *Peace of Conscience*. I humbly recommend therefore this Paper to all sorts of Men.

1st. To all Teachers, of what Communion or Perswasion soever, that they weigh seriously; and remember, that a Congregation of *Heaters*, and not of *Doers*, of *Believers*, and not of *Livers*, will One Day be little to their Credit: That all *Opinions* and *Doctrines* are alike to the *Evil Liver*; And that 'tis to little purpose to keep their Flock to a Party, if they let them run into *Hell* by their *wicked Lives*.

2^{dly}. To all Private Persons; That they peruse it carefully, and never esteem themselves truly Members of any Christian Congregation, till they make it their Business to conform their Lives to these Directions of *St. Paul*. It matters not where they assemble, if they have their Hearts full of *Bitterness* and *Anger*, full of *Malice* and *Revenge*; If they lye under the Guilt of *Incontinency* and *Covetousness*, of *Drunkenness* and *Injustice*; If they have not crucified the *Flesh*, with the *Affections* and *Lusts*; If their Conversation be not as becomes the Gospel of *Christ*. For however these may flatter themselves with the Name of *Catholick*, or *Reformed Christian*, yet 'tis certain they do not belong to *Christ*.

3^{dly}. To all those, who being Members of no Congregation, hope to save their Souls, by living Honestly and Justly, and giving every one their own; That they reflect upon these Rules and Directions of *St. Paul*, and remember that their Honesty and Justly, to render them pleasing to God, must include a Compliance with all that is here directed by the Apostle; and that they deceive themselves, if without all this, they think their *Honesty* and *Justly* will ever rank them among the Blessed. Let these Men see to conform their Lives in earnest to this Model of a Christian Practice, and then don't question but 'twill be available to them.

And since the observance of these Directions, gather'd out of Holy Writ, is a common Concern of all, I recommend them heartily to all, whether *Church-of-England Men*, *Papists*, *Presbyterians*, *Anabaptists*, *Independants*, or *Quakers*, putting them in mind, That however they may think themselves oblig'd to differ from one another in other things, yet that in these Duties they are all oblig'd to agree: Let them all therefore examine their Lives and Conversations, and often call themselves to an Account, by these Directions of *St. Paul*; let them have them always in sight, both in their Shops, their Parlour, their Chamber, and their Closet, that so they may never forget their Duty. And after a short Observation both of themselves and others, they'll soon discover who are the *honest Men* and *good Christians*. This too will soon remove our Animosity and establish a Common Peace; and otherwise, 'tis to be fear'd, that notwithstanding all the Zealous Pretences to the *Truth*, we shall in a short time quite lose the *Practice of Christianity*, whilst we contend for the *Name*.

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